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the army, the conflict between the Presbyterians and the Independents, the execution of Charles, and the protectorate of Cromwell. Barring here and there an error in date and minor inaccuracies of statement, the German reader will gain from these pages an intelligent view of the great commoner and of the stirring events in which he was the commanding genius.—ERI B. HULBERT.

Christianity as an Ideal. By P. H. Waddell. (London: W. Blackwood & Sons, 1900; pp. 211; 3s. 6d.) The author has his own philosophy of religion, and he presents it "as a contribution toward a liberal theology." He finds the ultimate ground for religion in the inherent necessity for man to posit faith in an ideal. In the older Hebrew thought this idea was presented to the mind as purely external; later there is a development which brings the ideal nearer to humanity. This development culminates in Christ, who presents the ideal as an unrealized possibility within humanity. Man is the son of God: he needs to realize his sonship. Words are inadequate to describe the ideal; it must be set forth in terms of character and life. Therefore Christ taught no creed. The infinite task of the church in every generation is to present the ideal in terms of conduct and character. Pursuit of the ideal is its own reward. The present transition in religious thinking is due to a transfer of emphasis from a creedal expression to a character-expression of the ideal. There are many luminous sentences in the book; while, on the other hand, there are whole paragraphs where one is not quite sure just what the author means—words are such poor vehicles for philosophical ideas as well as for the religious ideal. However, the general movement of the book is clear, and especially the concluding chapter, where the author is dealing with the problem of transition, or, as he calls it, "The Return of the Ideal." —HENRY T. COLESTOCK.

Aspects of Revelation, being the *Baldwin Lectures* for 1900. By Chauncey B. Brewster. (New York: Longmans, Green & Co., 1901; pp. 304; \$1.50.) The seven lectures, delivered on the Baldwin foundation before the students of the University of Michigan, bear the titles: (1) "A Revelation in Nature;" (2) "A Revelation in Man;" (3) "A Revelation that Reveals;" (4) "A Revelation of Personality;" (5) "A Progressive Revelation;" (6) "The Revelation Consummated: God in Christ;" (7) "The Revelation Continued: Christ in Man." Revelation is conceived, not as the mechanical impartation of intellectual

propositions, but as the personal relationship between God and man. The third lecture contains an admirable discussion of the theory of knowledge, with a keen criticism of positivism. Throughout the book emphasis is laid on the fact that revelation can be appropriated only by the exercise of religious faith. The last two lectures are somewhat disappointing, partly because they must treat great themes in a very cursory fashion, but especially because the author apparently does not appreciate the difficulties which many men find in the way of accepting *in toto* the New Testament miracles and the Nicene theology. His protest against Ritschlianism leads him to the verge of a metaphysical tritheism. As a whole, however, the book is a suggestive and wholesome discussion of a difficult theme.—GERALD BIRNEY SMITH.

The Fact of Christ. By P. Carnegie Simpson. (Chicago: Revell, 1901; pp. 208; \$1.25.) This volume consists of a series of six lectures given before a public class on Sunday evenings. Their aim: to satisfy the honest doubts of inquiring minds concerning the real meaning of Christ. The author seeks to realize his aim in a thoroughly thoughtful discussion, combining with the evangelical a philosophical spirit. The first lecture deals with the data of Christianity, namely: the fact of the historical Christ; the second, with what the fact of Christ is, namely: his greatness as estimated by "the extent of his influence upon mankind, and by the purity and dignity of his character;" the third, fourth, and fifth, with the meanings of the fact, (1) "for moral life and character," (2) for a foundation of faith—"for some real assurance concerning a God," and (3) for the fact of sin; the last chapter applies the conclusions reached to the question: "What is a Christian?" The book is a very helpful one and deserves to be widely read, especially by such as need a firmer basis for Christian faith.—E. C. KUNKLE.

Der Menschheit Zukunft. Tod, Auferstehung, jüngstes Gericht, Weltende, Hölle und Himmel, im Lichte der Bibel. Von Heinrich Ebeling. (Zwickau: Herrmann, 1900; pp. v + 223; M. 2.60.) As sources for the knowledge of the last things the author uses citations from all the books of the Bible, apocryphal as well as canonical, and he does this without noting any distinction of authority or value. His position is orthodox to the extreme of literalism. He is not content to treat the usual questions in eschatology; he raises and undertakes to answer from the Bible questions the most curious and even puerile.